The Bombay Guardian.

PUBLISHED EVERY SATURDAY MORNING.

VOL. XXX. NEW SERIES.—No. 19. SATURDAY, MAY 10, 1884.

Rs. 6 PER ANNUM IN ADVANCE WITH INDIAN POSTAGE Rs. 7-10.
SINGLE COPY ANNAS TWO

INTERNATIONAL BIBLE STUDY.

May 11, 1884.——*Acts* XVI. 11-24.

See last *Guardian.*

May 18, 1884.—— *Acts* XVI. 25-40

"And at midnight Paul and Silas prayed, and sang praises unto God, and the prisoners heard them." The Psalmist places on record his purpose to arise at midnight and give thanks to God. How they had spent the early hours of the night, we are not told; perhaps in mutual exhortation, or possibly in sleep. At all events, at the still hour of midnight the inmates of the gaol heard them praying to God and chaunting his praises. The gaoler and his family supposed they had received such a lesson as they would not easily forget, and thought of them as turning from side to side with groanings, seeking some slight relief from the great pain caused by their flagellation, and bitterly condemning themselves for their folly. Instead of that, they are evidently very happy; they have an unbounded confidence in God, they are not only calling upon him in prayer, but are pouring out their hearts to him in grateful song. A single one of the strokes that had drawn blood from their backs, would effectually extinguish in most men the exuberance of gratitude, and be thought to justify a good deal of murmuring. But stay, let us hear if God will respond to them.

"And suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and every one's bonds were loosed."

A marvellous answer indeed. An earthquake is made to bear the same testimony to the evangelists, that the Greek oracle had borne, declaring them to be the servants of the most High God. The prison was no longer a prison; all bolts and bars were broken and all fetters were riven. The magistrate, officers and gaoler were allowed to exercise their petty sovereignty in the name of the Emperor of Rome, but now the Lord of Paul and Silas shows how contemptible is all power that is put forth against his anointed ones.

When the gaoler awoke and became aware that the prison-doors were all open, he looked upon himself as a lost man, concluding that the prisoners of course had made their escape. But the powers that be are ordained of God, and God does not make war upon human justice; the prisoners were indeed released from their bonds, but they were awe-stricken by the evident tokens of the divine presence, and had no heart to flee. The gaoler, in his excitement, was about to take his own life rather than suffer the extreme penalty of the law for having let his prisoners escape, when Paul, made aware of his purpose, cried out to him, Do thyself no harm for we are all here. "Then he called for a light, and sprang in (to the inner dungeon) and came trembling, and fell down before Paul and Silas; then bringing them out, (into the place where the other prisoners were,) he said, Sirs, what must I do to be saved?" The feeling was not now, How shall I escape the wrath of Cæsar? but how shall I escape the wrath of this holy God who sent his ambassadors to our town, and we have had the blindness and temerity to sieze them, scourge them and treat them as common felons.

"And they said, Believe on the Lord Jesus Christ and thou shalt be saved."

Trust in him as the divinely appointed Saviour of all who trust in him. That God who has now shown his power in the earthquake, shows his grace to you by our message, bidding you to entrust yourself, for time and eternity, to the guidance of the Lord Jesus. God will receive you for Christ's sake, pardon you your sins and give you the Holy Spirit to keep you from sinning. To believe in Jesus is to make oneself over to him to be fashioned and led and healed and used by him. Not only he himself, but all his family thus looking to Jesus, should be saved.

"And they spake unto him the word of the Lord, and to all that were in his house." They told him about the Jews, about the Messiah, his life, teaching, death and resurrection, and about the outpouring of the Holy Spirit and the diffusion of the Gospel among the Gentiles. He ministered to them with all tenderness, washing their stripes; and they baptized him and all his, without any delay. Paul and Silas obeyed the Master, preaching the Gospel and baptizing with water those who professed discipleship.

The gaoler brought the evangelists into his house and set food before them. They had probably not eaten since early on the previous day; and he, believing in God, rejoiced with all his house. They found peace and joy in believing. If anybody in the world should rejoice, it should be the one who has discovered that the almighty and ever-present God has an undying love towards him.

At break of day there came an order from the magistrates to let the evangelists depart. They had probably been made acquainted with the fact that the earth-quake was connected with the imprisonment of Paul and Silas. Paul refused to avail himself of the order. "They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; let them come themselves and fetch us out." This was dictated by no foolish pride or sense of their own importance, or desire to humiliate the magistrates; but for their vindication in the eyes of the community who had seen them condemned as felons. Paul did not wish to go away leaving a stigma upon the little band of Philippian Christians. The magistrates, hearing that they were Romans, judged it prudent to acknowledge their error and came and asked them to depart.

WEEKLY REVIEW.

—CLARK, the Salvation Army Clerk, who absconded with Rs. 120 of the S. A. money, was arrested last week after he had spent about 3/4 the of the money in drink. Nobody appeared to prosecute him and he was dismissed. It seems a pity, for the sake of the public, if not for his own, that he was let off. Some have the idea that the teaching of Christ does not sanction the prosecution of wrong-doors; but this is a mistake. The Christian is to forgive injuries done to himself, but when the interests of the public and the law of the land require that the offender be judicially dealt with, it is not well to let him go scot free. Clark, though employed by the S. A. was not, we understand, a member of the Army.

—IT is reported in Calcutta that many Native ladies are contracting a taste for novel-reading. It would be sad indeed if the efforts so kindly made to give them a knowledge of English were to bear this kind of fruit. There is reason to believe that the educated Natives of India, both men and women, are taking largely to the reading of trashy novels that stimulate the passions and the imagination without giving any compensatory good. They take hold of European culture at the wrong end.

—A GERMAN savant has found out that the surfaces of coins long in circulation, are the abode of a minute kind of *bacteria*. It is thought that disease is communicated in this way. This ought to check the *fames auri*. In this country it is well understood that skin diseases are communicated by copper money.

—THE Russians have their own ideas about the government of foreign countries. In that part of Poland that belongs to them, they have issued an order prohibiting the use of the Polish language in all public places. If the Poles wish to speak in their own mother-tongue, they must retreat to the privacy of their own houses where no Russian sensibilities are likely to be wounded by the accents of their detested tongue. No Polish papers are allowed to appear. In one week, at Wilna, 36 persons who were heard to speak in Polish, were fined from 25 to 100 roubles each (Rs 40 to 150). Should any of the unhappy peoples of British India be looking forward to the advent of Russia, they must prepare to sacrifice their own languages at the bidding of the dominant power.

—WE always enjoy reading the *Kaukab-i-Hind* or *Indian Star*, the Hindustani weekly, in Roman character, published by the Methodist brethren in Lucknow. It is well fitted to be useful to Native Christian workers,

and we trust is largely taken by them. Of late a somewhat similar paper, only that it has some pages of English, has made its appearance, entitled, The *Messenger of Light*, or *Shid Shidan*, published at the Church Mission Press, Lucknow, once a fortnight. We trust it may find a large sphere of usefulness.

—We remember to have seen at various times complimentary notices of the Holkar as a friend of enlightenment; but we fear that his name will go down to posterity very differently characterized. That which throughout the civilized world is regarded as the distinguishing glory of the age, religious liberty, he seems to view with horror. His subjects appear to be more enlightened than their ruler, in this respect. When Christian missionaries have sought to make known the Gospel in the streets of Indore, the people have gathered round the missionary and listened to him in respect and silence, until the police heard of it and hastening to the spot drove the audience away. One of the reasons advanced by the Maharajah is that the preaching of Christianity would be likely to lead to disturbances; but the only disturbances have been those caused by the extraordinary conduct of the police. Missionaries throughout India find audiences of those who are willing to listen to them, and those who are not willing to listen to them have no difficulty in keeping out of their way. The Holkar's aversion to religious liberty takes on a very peculiar form. His subjects may hear of any religion under the sun, but they may not hear of the religion of H. M. the Empress of British India. The things that she believes may not be repeated in Indore. Is it not times for the officers who represent the Government of India at the courts of these protected Princes, to insist that the exceptional stigma thus put upon Christianity be discarded? The following remarks on this subject are from the *Indian Baptist* for May:

We think the Calcutta Missionary Conference were right in determining to communicate officially with all the leading Missionary Societies in Europe and America with a view to elicit public opinion on the subject of Holkar's treatment of the Canadian Missionaries working within his dominions. We think that the Sub-Committee appointed to draw up a memorial on the subject to the Viceroy were wrong in over-ruling that determination in the belief that the Viceroy's action would be more sympathetic and thorough if he were left to deal with the difficulty apart from any pressure from outside. We regretted at the time that the original wish of the Conference had not been carried out, and the result has justified the apprehensions we felt. Lord Ripon's known sympathies made it unlikely that he would feel either earnestly or strongly on the subject of religious toleration, and we feared that, left to himself, he would not take the bull by the horns. Whether from personal indifference or the mistaken fear of rendering himself unpopular among the people of India, or from an imperfect apprehension of what the general sentiment in England might be, he applied only a half remedy, and the result is a hostility to Christian work that is bolder and more demonstrative than before. Lord Ripon has put forth a shrinking hand to the nettle, instead of grasping it firmly. Holkar evidently understands the Viceroy's mild remonstrance to be an admission of weakness, and as a consequence he is now emboldened to persecute the work of the Missionaries even in its most unobtrusive forms. If Holkar, misguided by the enemies of Christ, thinks that a Liberal policy means liberty to prevent his people from listening to any religious teaching save the teaching that he sanctions, he has got to be undeceived. And the sooner public opinion in Europe and America undeceives him the better. It is not wise to play with edged tools. When a petty chieftain who holds his authority by sufferance from the paramount power, finds that he is free to amuse himself, without check or rebuke, with persecuting Christianity, the amusement is likely to become fashionable in the so-called Independent States, and the issue will be a political danger which may assume serious proportions. Again, therefore, we advise that the question of religious toleration in Native States should be urged upon the attention of the Home Government, and that our great Missionary Societies should be entreated to take public action in the matter. The evil may be stamped out in a moment, if the Government will only act. Otherwise we shall have a crop of troubles, which it may be difficult to suppress.

—We are sorry to see it stated that the friends of the Rev. Mr. Hastie are encouraging him to appeal to the Privy Council. The essential facts of the case have been conspicuously published, and we do not think any unbiassed person can doubt that Mr. Hastie has seriously erred. The thing for him to do now is to acknowledge his errors, and learn the lessons that he failed to learn at an earlier period. We sometimes see persons who, after showing great recklessness in bringing railing accusations against another, display a marvellous ineptitude to discover any thing wrong in themselves, and move heaven and earth in the effort to justify themselves. If a little of this carefulness to extenuate themselves, had been exhibited in the endeavour to keep from wrong-doing, it would have been well for them and their friends and the cause of truth.

—The correspondent who wrote to us last week in defence of Thomas Paine, sends us another long letter this week, partly about himself and partly about Mr. Paine. His disadvantages of education account for his errors in orthography, though we have known persons who have never had any schooling, and yet by careful observation and practice had learned to write correctly. But this is a small matter and we do not think the worse of our correspondent on this score; we consider him sadly in error on points of far greater importance. He says that Mr. Wm. Cobbett landed at Livefpool from America with the remains of Thomas Paine, brought with him from America. It is very strange that the followers of Paine in America should be ignorant of this, and allow themselves to be stultified with the body of some other person. It makes very little difference either way. We are always willing to notice and discuss the doubts and difficulties of those who are sincerely seeking for the truth, but we have no room to spare for the cavils of those who simply desire to ventilate their infidel sentiments in the columns of the *Bombay Guardian*. There are papers in India carried on expressly for the purpose of publishing attacks on Christianity.

—Our readers will notice among our Selections an article entitled "Sin and Sickness." They will not understand that we subscribe to all the positions taken therein. We may perhaps write something on the subject next week.

—We sympathize with those in humble circumstances whose 'little all' of this world's pelf, was deposited in the Oriental Bank. There is, we believe, some expectation that the deposits will eventually be paid. Happy are they who have their treasure where failure is unknown, and who are led by earthly losses to set there affections more fully on things above.

—Erratum. In our last issue we spoke of a pamphlet as a translation of Father Curci's book *La Nouva Italia ed i vecchi Zelanti*, whereas in reality it is only a review of it, as the book is very large. The pamphlet is detached from the *Calcutta Review*, a quarterly publication in which it appeared last April, and where any of our readers who may wish to see it, can do so.

NOTICES OF BOOKS AND REPORTS.

Report of the Neyoor Mission District, S. Travancore, in connection with the London Missionary Society. Neyoor is only one of six districts in S. Travancore in which the L. M. S. has missions. Neyoor has 5 ordained Native missionaries, and altogether, 138 Native agents; 60 congregations, 998 church members; baptized, 4010; baptized last year, 82 adults; 45 schools with 3441 children; N. C. contributions, Rs. 2899. The church-membership for the entire province is 4295, and total of baptized 16754; baptized last year, 307 adults. The Neyoor Mission was established in 1828. The Rev. Mr. Hacker reports favourably of the work there, destinguishing however between Christians and nominal Christians,

"The nominal Christians, although we would not like to lose one of them for we wish to give them truth, often give much trouble, and much patience is required in dealing with them. They often come to us for the purpose of gaining some worldly advantage and having obtained it, they are satisfied and come no further, or if they do not obtain it they go away again and disgrace us in the eyes of the people by bearing a Christian name. A case came before me only a short time ago. Some of our Christian girls are becoming educated and very respectable and as a result many of the heathen young men want them as wives. A heathen man wanted a wife from a Christian family. He attended the chapel for six months, professed to have renounced the devil and all his works, and pleaded to have his name entered as a Christian adherent who had left idolatry and who was anxious to become a true Christian. Under these professions he married the girl with the Christian service and all went merry as a marriage bell. After the marriage he never attended the church, but beat his wife because she would not join him in his offerings to the devil."

Of another we have the following more satisfactory account:

"He was a nominal christian for a long time and cared not much about his soul's welfare. But a few months ago a great change was effected in him. He now never absents himself from services. He has not a foot of ground of his own, and was therefore obliged to put up a hut on a piece of ground belonging to a heathen. A few days ago that heathen proprietor wanted Peter to climb a cocoanut tree and cut down a few young cocoanuts and tender leaves to be offered to the devil. Peter replied, 'in the least thing in connection with the devil sacrifices I cannot help you. Please seek some one who will do it for you without any objection. I cannot offend my Saviour Jesus.' The heathen proprietor in a great rage compelled him to remove his hut from his ground. Thus the poor man is like a wanderer without a home, but he has a temporary abode in a Christian's house. Though he has not much knowledge he has a simple trust in his Lord and this sustains his life."

A cheering account is given of voluntary work carried on by women among women.

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

One of the most popular of the Tamil Proverbs is, "Ignorance is woman's greatest ornament." The women themselves do not agree to this, and I am glad to see that some of the enlightened men are become awake to the importance of their women getting knowledge. Some of our women are therefore welcome in many houses as readers, and every Sunday they go forth two by two carrying the message of Life.

Christian College Magazine. May. Contents: Why the people of India should read the Bible; Maurice Phillips. India under the Native Princes; R. D Osborn. Letters from the Holy Land. W. Robertson Smith, D. D. Charles Kingsley as a Poet; S. Satthianadhen, LL. B. Life; E. A. R. Literary Notices; Extracts; Jottings, correspondence. Col. Osborn's Lecture on India under her Native Princes, tries by extracts from old books of travel to show that India, some centuries ago, was possessed of wealth and abundance of goods, that her upper classes were remarkable for their liberality and public spiritedness, and her lower classes were in a thriving and prosperous condition. With regard to the early travellers whose books are quoted, we have the impression that they often drew a long bow and are hardly reliable as history. There is no question that the last conquerers of India have made some serious mistakes, (e. g. Lord Cornwalli's land settlement,) but we think a fair consideration of all the points involved in the comparison, will show that India has gained much by the last change.

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SATURDAY, MAY 10, 1884

DIVINE FOREKNOWLEDGE.

We find in an American religious paper an article under the above title, giving "a layman's off hand view of the subject, untrammeled by any of the traditions or subtleties of the schools." Some of our readers may like to see what he has to say on the subject. Here is the substance of what he says:

We all agree that one of God's attributes is omniscience, and this cannot be limited in the mode suggested by Dr. Adam Clark. God cannot choose to withhold his knowledge from anything that is knowable. Dr. Clark clearly saw that the doctrine of God's foreknowledge of man's moral acts, as generally held, deve'oped a serious difficulty with the doctrine of free agency; but how to extricate himself or God from that difficulty he did not so clearly discern. We agree that God must necessarily know everything which is the subject of knowledge. He touches everything and must apprehend it. This applies to the future as well as to the present and past. Bnt what are the subjects of knowledge? Clearly only facts and things. Whatever has not yet been determined or formulated by the only one having the power and responsibility of determining and formulating is not a fact or thing, and is not the subject of knowledge.

A special quality of knowledge in God or man is that it must conform to the real fact and cannot be in any particular different therefrom. Being so, a thing once known can never be changed. The knowledge must always remain the same and the fact must also remain the same as the knowledge. We see this more clearly as to the present and past, but it is equally true as to the future. Though only God can know the future. Even he can only know what he has determined.

This seems to me to be in accordance with the clear scriptural statement of God's creation and dealing with man. If we take the scriptural account we cannot avoid the conviction that God was astonished at the wickedness of man. It would seem to me rather impious to entertain any other view. The laws of all nations justly hold every man responsible for every known consequence of his act. According to the common theory of foreknowledge God before the creation of Adam had distinctly and vividly before him not only all the abominable wickedness of the antedeluvians, which was so unbearable as to cause their utter destruction by flood, but saw with equal clearness all the terrible history of man to the end of time; all the vileness and misery of every human being that ever did or ever will exist; and seeing the whole before him, he struck the whole into existence by one mighty fiat, just as it has occurred and will occur. If such were the case, how could he avoid the responsibility for all the evil that ever existed? But such is not the plain teaching of Scripture. Nothing has produced such a theory but the supposed necessity that in order to perfect God's omniscience he should be made to know the unknowable.

Our most natural conception of God is that he is the univeral sovereign, always beholding all his subjects and governing them from day to day as the exigencies arise. And the natural view is evidently most correct. It is only on this theory that prayer is possible. If when we arise in the morning we assume that God from eternity knew all our experiences of the day and every slightest emotion, how could we without mockery kneel down and pray: "Lead us not into temptation, but deliver us from evil?"

We believe in free agency. We do not believe that our sense of liberty is, as some say, delusive. We believe that God is all-knowing. We do not believe that his omniscience clashes with the free-will of his creatures. The writer of the above believes that God knows all things, but does not admit that the future actions of voluntary agents, actions to be determined by their will at the moment, are to be classed among facts or things They are uncertainties until determined by the will of the agent at the time; and therefore cannot, till then, be known as certainties. God, of course, knows all the possibilities of every creature; all the ways in which his will may lead him to act; but he knows them as possibilites, not as certainties, until the time when the will of the agent makes them certain. This is reasonable, and perhaps is as free from objections as any scheme that is brought forward. Still, there are difficulties.

"Known unto God are all his works." God knows beforehand his own future procedure in all its details; but his own procedure is largely determined by that of man; and it does not appear how he can positively know his own actions, unless he knows those of all creatures.

There are prophecies in the Old Testament narrating, many centuries before the events, the actions of free agents. No one can doubt that the Roman soldiers who sat at the foot of the cross and divided the clothes of Christ among them, were free agents. They divided them into four lots of which each took one; but there was a garment woven without seam which could not be cut up without spoiling it of its value, and one of them suggested that they should cast lots for it, and the others agreeing this was done. Yet these very things were written down a thousand years previously. David, in his 22nd Psalm, prefiguring the sufferings and death of the Messiah, mentioned these very particulars:

"For dogs have compassed me; the assembly of the wicked have enclosed me; they pierced my hands and my feet. I may tell all my bones; they look and stare upon me. They part my garments among them, and cast lots upon my vesture."

The whole scene must have beeu present to the All-knowing God, 1050 years before the events took place. Though, as regards man, they were contingencies, uncertainties, yet, as regards God, they appear to have been certainties. "Thou, even thou only, knowest the hearts of all the children of men" 1 K. viii. 39 But the heart of man determines his conduct, and to know the man's heart is to know what he will do in certain circumstances. "I am God and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done."

The child of God has the assurance that all things shall work together for good unto him. But how could he give this guarantee, if God were not cognizant of all things actual and possible. If a single thing unanticipated of God could come to pass, the believer would have no absolute assurance that the things promised him should come to pass.

On the whole we conclude that God has absolute knowledge of all things; that moral beings are free agents, responsible for their own conduct; and that foreknowledge on the part of God and freedom on the part of the creature are not incompatible.

WHAT SHALL THE HARVEST BE?

In a work entitled "The End of the World," Dr. Holcombe, an American writer, expatiates upon certain evils that are alarmingly conspicuous in modern society. The account given by him of the state of things in nominally Christian lands, is indeed appalling. Extracts from the work have appeared in the *Christian*, and will have perhaps met the eyes of some of our readers. Some will be asking, Are these things really so? Is this a reliable account of the matter? The Scribes and Pharisees were reproached by our Lord with their ignorance of the signs of the times, and it is thus made evident that there is obligation resting on the children of light to discern the facts of the case, and be able to give a reason for the hope that is in them. This is what Dr. Holcombe sees in modern society:

What do we see?

"The spiritual desolation of the age, in all its most painful forms.

"The differences, contentions, disintegrations, decadence, and helplessness of Christianity, associated with the most enormous pretensions and self-delusions.

"The baneful and often concealed ravages of infidelity, rationalism, and sensualism.

"The palpable decay of the old modesties and rectitudes of life.

"The sacrifice of all the moralities in the haste to get rich.

"The frequent desecration of marriage to the barbaric level of bargain and sale.

"The multiplying absurdities and tyrannies of fashion.

"The amazing extravagance, dissipation, heartlessness, and hypocrisies of society.

"The failing sense of the sacredness of obligations.

"The shameless repudiation of debt, public and private.

"The neglect, falsehood, and evasion in the payment of taxes.

"The enormous greed of employers, demanding the greatest possible service for the least remuneration.

"The wide-spread faithlessness in service and contract, among all classes.

"The rule and ruin of hideous 'rings' in politics, in business, and even in ecclesiastical circles.

"The alarming increase of intemperance, opium eating, debauchery, the social evil, insanity, suicide, embezzlement, and all other crimes; insanity alone increasing proportionately faster than the population in every civilised country.

"The extraordinary sensationalism rampant everywhere.

"The increase of emotional disorders, scrofula, blood-poisonings, blindness, deafness, monstrosities, &c., the hereditary products of a diseased civilisation.

"The growing contempt of authority, recklessness of life, and laxity of laws; the decline of patriotism, without any compensating development of the cosmopolitan spirit.

"The selfishness, malignity, mendacity, and jobbery of parties.

"The gradual dying of the public conscience.

"The autocracy of money, meanly lording it over intellect, virtue, and labour.

"The waning power of duty; the apotheosis of pleasure; the reign of buffoonery.

"The astonishing fact that Christians can consent to be rich, and to grow richer, amid all the want and suffering that surround them.

"That they squander in ostentatious displays and selfish appetites more money than would relieve all the necessities of the world."

He asks: "Are we tending in the midst of our fifty thousand churches to become a nation of drunkards, paupers, criminals, and lunatics?"

"The official statement of the annual expenditure of the people of the United States for alcoholic liquors is £140,000,000 per year. Can anyone imagine the moral and physical evils present and prospective, which are involved in that terrible fact?

"The money expended by the enlightened nations of Europe in the maintenance of standing armies for the unchristian business of overawing, checkmating, or destroying each other, would give food, clothing, work, and education to every necessitous human being in their borders: and these nations are not pagan, but the finished products of Christian civilisation!

"Licentiousness, open or concealed, is spreading its subtle poison without limit. Paris exists everywhere. If the surfaces be such as we see them, what must the hidden recesses contain?

A very different picture of modern society is often presented to us. Our attention is called to the marvellous filtration of knowledge through all the strata of the community, so that the common day-labourer is intellectually better off than barons and dukes and even kings were some centuries ago. What marvellous changes have been wrought by the Press? by machinery! by steam navigation! by railways and telegraphs! by sanitation! by medical science! by the ballot! by free-trade! by literature and the fine arts! by colonization and emigration and commerce, transferring the riches of the most favoured countries to distant lands! by the abolition of slavery! In fact it is claimed that in comparison with the present nineteenth century the glory of every previous age is eclipsed.

Again, enthusiastic Christians call our attention to the remarkable ascendency obtained in this age by the distinguishing doctrines of the Gospel. We are called to contemplete a vast army of Christian workers traversing the by-lanes and slums of cities and all the nooks and corners of the land to seek and to save that which is lost; myriads of churches filled Sabbath after Sabbath, and new churches finished every week day; millions of children gathered into Sunday Schools; the Bible translated into hundreds of languages, and religious literature moving like an Amazon or Mississippi through the world; hospitals, asylums, reformatories and all manner of beneficent institutions rising every where in testimony of the love engendered by the Gospel; missionaries penetrating to the heart of Africa from East and West, North, and South, and in every land and tribe and tongue, seeking to make men acquainted with the Saviour. Not only this, but how many are coming to the knowledge of the fulness that is in Christ, and seeking to prove to the uttermost Christ's power to save from sin. See these hundred thousand Christians in Tinnevelly, these myriads in Burmah and among the Koles and Telugus. In the great moral desert of the world every day some new people rises up through the virtue of the name of Jesus to make new oases. We need not dwell on this picture, for our columns continually abound with notices of Christian work carried on throughout the world.

Well, what does it all mean? Do not these three tablaux give the lie one to another? If one is true can the other be?

Our Lord's parable of the Tares and the Wheat furnishes the key for the solution of this problem. There are tares and there are wheat and both are growing together until the harvest. The same sun that develops the tares, developes also the wheat. It is an era of extraordinary growth. All things are hastening to their maturity. Men who are especially interested in one particular aspect of society, find abundant evidence of the extension of that which interests them, and it seems to them that it is carrying all before it. In this way, many Christians deceive themselves as regards the actual condition of the world relatively to the Gospel. They are absorbed in noticing the spread of the Gospel, and it appears to them to be going forth, conquering and to conquer. Infidels, in like manner, deceive themselves, and fancy that the Church of Christ is tottering to its base.

It is well for Christians to know all the facts of the case, and not to shut their eyes to the statements we have extracted above, for they are sadly true. They are true, though they are not the whole truth. Unto whom much is given of them shall much be required. No age was ever more favoured than this, and no age was ever more worthy of chastisement. The iniquities of men at the present day, are the more odious to God because of the high civilization that men are glorying in, and because of the many witnesses for the truth that are lifting their voices every where. Is not the day of the Lord at hand? Will he not visit for these things? As it was in the days of Noah so shall it be also in the day of the Son of Man. "They knew not until the flood came and took them all away." "When men shall say 'peace and safety' then sudden destruction cometh."

ADDITIONAL REMINISCENCES. V.

EXTRACTS from diary. Bombay, 1862.

Nov. 30. Eleven months of this year of promise have gone.—Some Assyrian discoveries have led to a rectification of ancient Chronology. I accepted the rectification and introduced it into my own tables, and found that according to my system thus revised, this is the year of the world 6000. A truly wonderful and unexpected addition to my cluster of fulfilled prophecies in 1862.—A dreaded winter setting in in England; several hundred thousand operatives out of employ.—Revolution in Greece.—Spanish Protestants condemned to 9 years imprisonment.—Death of my friend Sergeant Gardner in Ahmednuggur. He kindly sent me on in his carriage to Poona.

Dec. 5. Beginning with Sunday last Nov. 30th, I am having heavenly experiences of his love. I just give myself to the contemplation of his love. This is my love—to know his love. There is no love but his, and I am filled with it,—at times intoxicated with it. Surely this is the time of the end,—the time of the true beginning. Old things are now to pass away and all to become new.

7. Peace floweth like a river and in these days like a very deep and broad river.—I marvel at the recklessness of love that constrained him to give the Song of Solomon, knowing it would be "caviare to the general" and a stumbling block. My redemption would have halted midway if it had not been for this collection of love-letters.—By day, by night, I am overwhelmed with a sense of love; and epithets of fondness that have long been strangers to my lips, now fall from them, or from my heart, every moment. Monday night, Dec. 1, I had a conversation with a young man, which seems to have been blessed to him. He is looking to Jesus as his own particular friend.—*It is the 50th year since missions were commenced in Bombay, and since the Bible Society was here formed.—Matters are getting more complicated in America. The Democrats* are successful at the polls, and this indicates a possible reversal of the Emancipation policy. Is it the day-star in my heart? The time is narrowing fast to a point.

10. I feel that I am just beginning to know something of love. Eighteen years have been spent in preparation, and the time has come when the life of true love may be entered upon, never to end. I know now by experience that it is possible for an absorbing love of God, with heart, soul, mind and strength, to hold me. There is with me a delightful assurance that this experience will not pass away. My eyes fill with tears at the thought of his tender and amazing love.—I believe that this is the day-star, and that the day is at hand.

14. Days and nights of love and exquisite enjoyment. It is his love that is pursuing me, and is necessitated to express itself, and is satisfied with the revelation of itself to my experience. It is his love that pervades me, body, soul and spirit; flows in my veins, breathes in my lungs, beats in my heart, thinks in my mind. For me to live is for God to love. My life is at any moment an expression of infinite love that surpasses the conception of the most favored saint. A single hair of my head contains all the promises of God. Love 'hath formed me for itself.' Why should he not appear in his glory, even next Sabbath? Why should he make any difficulties about it? Art thou as one heavily asleep whom it is difficult to awaken? Every creature of thine finds it a simple matter to put forth what power it has; to live in the exercise of its natural powers; and it comes hard to allow any of these to be restrained. And thou, the Creator of all, can it be a hard thing for thee to be thyself? to put forth thy natural powers? On the contrary, is it not a terrible violence done to thy nature, this long repression of thy powers, this long-enduring rupture of the Gospel? The whole creation groaneth and travaileth in pain, because the Creator seems to be

shown of his power to save. Has not the hair of the divine Nazarite had time to grow since it was clipped by unbelief? The hard thing is for thee to be half thyself; to put strength into my heart, faith into my prayers, wisdom into my preaching, and yet not bear testimony unto the word of thy grace. Wilt thou show all manner of affection to me in private, and then scarcely seem to know me when I am in thy work abroad? For some blessed consideration of love thou hast done this for many years; but this can't go on forever. Thy love will rebel against any such necessity, and so will all thy perfections.

21. Delight thyself in the Lord and he will grant thee. I am now delighting myself in him, and he will grant. He flashes upon me the light of his infinite beauty, that I may more and more delight myself in him. Received yesterday a letter that pained me much from the most evangelical minister of the Ch. of England we have. I just cast this care on him who careth for me.

23. I am filled with astonishment at the blessed and heavenly relations between God and me. I think I have loved as fervently as any human being ever did another, but the love I now have for God exceeds anything I ever felt. I often marvelled how this result could be brought about; how I could ever *emotionally* love God with all love. And I was not expecting this transcendent blessing now at all.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

Dear Sir,—Two pamphlets, one by C. Bradlangh, and one by Annie Besant, found in a railway train, set the writer a-thinking of the number of people in this country, Europeans, and nominal Christians; college educated, and English speaking, Natives, who are without God and without hope in the world; and who eagerly avail themselves of any statements or arguments that may help them in their efforts to persuade themselves that there is no God.

I will not venture to inflict upon you or your readers any of the reasonings—not to say blasphemies—contained in these phamphlets. But here is a brief statement, fairly made, which may be quoted:—

"The gospel of Secularism has no God. It sees a great universe, and knows only that it is; it believes in no origin because there is no reason for such a belief. Uncaused and self existent Natural order rolls on."

I remember having heard about forty years ago a song sung on the streets of my native town, Belfast, Ireland, of which the following was the first verse, or perhaps the chorus:

"From Nothing we came and whatever's our station,
"To Nothing we owe an immense obligation,
"Whatever we do or whatever we learn,
"In time we shall into Nothing return."

The whole song was to the same effect. It is difficult to realize how a ballad singer could sing this with acceptance to a street audience, or with profit to himself. But a street audience in many of these towns, is sufficiently intelligent to appreciate the humour of the "immense obligation" we owe to nothing.

Many persons find it easier to believe that every thing we see in the heavens above, or on the earth beneath, came of themselves and made laws for their own guidance, than that they should have had an intelligent, all wise, almighty, Creator.

Easier to believe in the sense of being more willing to believe it. The wish is father to the thought. They desire some way of escape from the intolerable conviction that there is a God, to whom they are accountable, and who will call them to account. But to really believe that all we see, so wonderfully made; so wisely adapted to the purpose; and working with such admirable harmony and regularity, came of themselves and work by themselves, presents infinitely greater difficulties than the belief that God made and upholds all things. The simple fact is that the credulity of the incredulous is something amazing. "Uncaused and self-existent Natural order," is the most arrant nonsense. As the curse causeless shall not come: neither has anything in the physical or moral universe ever yet come into existence without some cause capable of producing it. It is simply insulting our common intelligence to ask us to believe that it could come without a cause.

To my mind it is a curious circumstance that these pamphlets should come into my hands at the time I was hearing the testimony of that aged and honored servant of God, the Rev. George Muller, who has proved in his own personal experience in thousands of instances during the past half century that God hears and answers the prayers of those who fully trust in him, and are consecrated to his service.

In whom then shall we believe, Mrs. Besant's uncaused self-existent Natural order: or in a personal Father in Heaven, in whom we live, and move, and have our being, and who hears us and answers us as we call upon him?

T. G.

THE PIGOT—HASTIE CASE.

Sir,—Allow me, to draw your attention to a short editorial paragraph in this evening's *Englishman*, in which the editor says, that "it is more than probable that the public have not yet heard the last of the Pigot-Hastie case; and that Mr. Hastie will not only personally appeal to the General Assembly of the Church of Scotland which meets this month, but also that "there is every probability that the case will be appealed to Her Majesty's Privy Council." The Editor adds—"Since the judgment was delivered in the appellate court by the Chief Justice and Justice Wilson, it has been clearly shown to us that Mr. Hastie has, in this city, a very large number of influential friends, not only connected with his own Church, but also amongst many other denominations. These friends are, we are well aware, ready to support Mr. Hastie, not only morally but financially, as they feel that a hard measure of justice has been meted out to him."

Some of your contemporaries say that the judgment of the appellate court has given universal satisfaction, but so far as I have been able to gauge the feeling of the public whether European or Native, at least of this Presidency, I find that the judgment alluded to has produced general dissatisfaction.

I have been told by some barristers and pleaders of the Calcutta High Court that two-thirds of the Calcutta bar, and nearly the same proportion of Vakils or pleaders, maintain that the judgment of the appellate court is thoroughly unsound. And I have good authority for stating that some of the District Judges and Commissioners of Divisions in Bengal, who at first disapproved of Mr. Norris's judgment, have completely changed their opinion on seeing what a poor defence the learned Chief Justice sets up for the appellant. The truth is, the defence of the Chief Justice is poor, simply because he had to make bricks without straw; and in point of fact no bricks have been made which will stand the pelting of logic. A few strokes of logic or rather common sense are sufficient to reduce the Chief Justice's defence to atoms. So much for professional opinion.

With regard to the European community in general, I have heard it stated by European gentlemen, who from their position are entitled to speak authoritatively on the subject, that a considerable number of the members of the three services, the civil, the military, and the uncovenanted, and of the mercantile community, look upon the judgment of the appellate court as highly unsatisfactory. Nearly the whole, at least nine-tenths, of the congregation of St. Andrews' Kirk in Calcutta, condemn the judgment. This is a telling fact, as Miss Pigot was a member of that Church.

As to the Native community, the *Hindoo Patriot*, which is the proper organ of the intelligent and influential portion of the Hindu community, declared from the beginning that the Native community were satisfied with the judgment of Mr. Norris, and afterwards said that there was nothing in the judgment of the appellate court to change that opinion.

As regards the Missionaries, I believe it to be a fact that some prominent members of the Propagation Society, of the Baptist Missionary Society, and all the Wesleyan Missionaries in a body, regard the judgment of the lower court to be right, and that of the appellate court wrong.

With respect to the Native Christian community of Bengal, I may say without fear of contradiction that, with the exception of a few, who are either directly or indirectly implicated in the case, and their friends, all the most influential, the most intelligent, and the best educated of that community, with the venerable Dr. K. M. Banerjee at their head, uphold the judgment of Mr. Norris and condemn the judgment of the appellate court. I do not speak of course of the mass of Native Christians who do not read English, and who are therefore unable to study the judgments of the two courts. A vote of confidence in Miss Pigot or in any others of the broken-down characters by 500 or even 5,000 of such ignorant and incompetent men is not worth the paper on which the vote is written. My friend the Rev. J. D. Bhattacharjya in charge of the Free Church Mission at Mahanad, who is the oldest convert of the Mission and the oldest ordained Free Church minister in Bengal, has sent in his resignation on the ground that he cannot recognize as a fellow-presbyter a man whose character has been compromised in the Pigot-Hastie case, and Mr. Bhattacharjya has had no reason to change his opinion on a careful perusal of the judgment of the appellate court. And I may be permitted to state that your humble servant, the present writer has, for the same reason, sent in his resignation of the eldership of the Chinsurah Church, though he continues to be an ordained minister of the Free Church of Scotland, and remains as loyal to that Church as ever.

To read what some Editors of newspapers write on this subject, one would think that all India upheld the judgment of the appellate court, but these Editors, whose number may be counted on one's fingers, no more represent the people of India than the three famous tailors represented the people of England.

Sir, in this bad world of ours the righteous are often vilified, and the wicked often flourish as a green bay tree; and for the rectification of such anomalies we must look to the eternal world. But even in this world the character of the righteous is sometimes vindicated, and that of the wicked condemned; and if I read the turn of public feeling aright, I entertain a strong hope that Mr. Hastie, whom I look upon as one of the ablest, highest-cultured, best, most zealous, and most devoted of missionaries that ever set foot in India, will yet have justice done to him.

Believe me, Sir,
Yours faithfully
Lal Behari Day.

Hooghly College, May 5th, 1884.

[We need hardly say that our ideas of the way in which "one of the best, most zealous and most devoted missionaries that ever set foot in India" will conduct himself in given circumstances, differ materially from those of our correspondent.—*Ed. B. G.*]

Dear Sir,—On my way hither, I received a begging circular from Major Tucker in which

reference is made to "a glorious and powerful revival" which, although he does not state so, he evidently wishes the public to believe is going on among the Native Christians at Borsad and Shahawadi. The claims of this work are, it seems, so pressing that it would be "a serious blow" to it if he were "to leave it just now in order to go about collecting funds," and with his wonted coolness, he asks his friends to "make a special effort to assist" him by supplying at once "Rs. 1500 to enable him to meet the demands of the next few weeks"

I have no objection to Major Tucker getting money, provided he gets it honestly, but, as this circular is simply an effort to raise the wind, and thus replenish an empty war-chest, I feel bound to state that, so far as I can discover, the "glorious and powerful revival" has no existence save in the imagination of the man who wrote the circular, and dated it "Borsad, Gujarat, 20th April," *although he was not there at the time.*

Although a regular subscriber to the *War Cry*, it is more than remarkable that I have not received a single copy since the date of the Major's first visit to Borsad so that I must reserve to another and more fitting occasion any comments on the authorised version of what is alleged to have happened, but I have been informed that it has been published to the world that in a very few days no less than 130 were converted. Such an account, I take leave to say, is utterly misleading, and I challenge Major Tucker either to substantiate it or confess his fault. I shall be happy to help him in his enquiries and, should the result prove it, only too glad to find that I have been mistaken; but I have a very strong objection to money being raised in the name of God and religion under what I consider gross misrepresentation.

Be it, therefore, known to all concerned that the Salvation Army, having failed to reach the heathen, has taken to a kind of sham Fakirism and entered upon the ignoble occupation of proselytising. Encouraged by a man whose special grievance for years has been that the Borsad Missionaries would not work under his guidance and directions, and befooled by three or four parties who had been expelled from our church for fraud, lying and adultery, this poacher on other men's preserves has spread his net, and having first caught the unclean, is now trying to seduce the unwary. He has tampered with our native agents with a view to inducing them to join him, and thus, so far as Major Tucker can accomplish it, Christianity pales before Salvation Armyism, and the orders of Genl. Booth of London, in their inception and still more in their execution imbued by the Spirit of Ignatius Loyala, rise superior to the commands of Jesus Christ of Nazareth! It shall not be so at Borsad if I can help it, and when Major Tucker asks Rs. 1,500, to enable him to make *not converts but perverts*, I publicly enter my protest, and withstand him to the face because he is to be blamed.

Very sincerely yours,

Matheran. ROBERT GILLESPIE.

NOTICES.

BAPTIST CHURCH, Bellasis Road, (opposite the Byculla Club)

Pastor—The Rev. William Bell, M. A.

Sunday Services at 7-30 A. M. and 6 P. M.

M. E. CHURCH SERVICES, BOMBAY.

SUNDAY. GRANT ROAD, Eng. 8-30 a. m. and 6 p. m. S. School, 7 a. m. Tamil, 10-30 a. m. Marathi, 4 p. m. Dean Lane, Fort; Eng. 11 a. m. and 6 p. m. S. School, 9-30 a. m. Marathi, 3 p. m. Mazagon, Eng. 11. a. m. and 6 p. m. S. School, 9-30 a. m.—Prayer meetings at each place, Tuesday, 7½ p. m. (Fort, 8 p. m.) and preaching Thursday 7½ p. m. (Fort, 8 p. m.)

Epitome of News.

SATURDAY, MAY 3.

—*Times of India*: A Bengal Civilian, writing under the signature of "X.," addressed a long letter to the *Pioneer* last week, nominally about the condition of his service in the North-West Provinces, but some of his statements and proposals appear capable of wider application than he had in view, and raise questions of very considerable importance with regard to the *personnel* of the administrative establishments in the districts. "X's" position is this:—The difference in cost between covenanted and uncovenanted agency is so enormous, that everything should be done, as far as is compatible with efficient administration, to reduce the numbers of the former service, and make a corresponding increase in the ranks of the latter, known up there, as in Bombay, by the title of Deputy Collectors. He states, and we are obliged to receive the calculations on his authority, that there is a saving of a lakh and-a half, cash down, in the displacement of a Covenanted Revenue Assistant by an Uncovenanted Deputy, taking into consideration the whole of the active service and the probable time that the respective pensions will be enjoyed in each case. The question at once arises whether the two classes are of equal efficiency as aids to the District Collector. "X" answers this question in the affirmative, and says confidently that subordinate work of this description can be done well enough by Deputy Collectors on one-fourth the pay of the Civilian.

—Same; Madras, 2: Judgment wss delivered to-day in the action brought by Vijearagava Chari against the Secretary of State, to recover damages for wrongful dismissal from the office of Municipal Commissioner of Salem. All three judges (Justices Kernan, Hutchins and Muthuswami Iyer) were *unanimously of opinion that the plaintiff had fully established his* case. A decree was accordingly passed in plaintiff's favour with all costs and Rs. 100 damages. Each judge read a lengthy judgment.

—During a thunderstorm which burst over Cochin on the 25th ultimo three men were killed by lightning whilst partaking of food on the deck of a pattimar.

—An extraordinary escape from being killed occurred on the Indus Valley Railway line recently. It appears that a mother and child were in a compartment alone, and during the time occupied by the passage of the train from Radhan to Dadu at the usual speed, the mother having fallen asleep, the child managed to open the door of the carriage and tumble out. On the arrival of the train at Dadu, the mother awoke, missed her child and reported the circumstances to the guard, when telegrams were at once sent to the station Masters on the line between Radhan and Dadu directing immediate search to be made for the missing child. The youngster was eventually discovered uninjured in body, but sadly depressed in spirits, at a point on the line between Sita and Phulji.

MONDAY, MAY 5.

—On Saturday morning before the commencement of business hours, the news was promulgated that the Oriental Banking Corporation had suspended payment. Early in the day Mr. E. J Reid, the Bombay agent for the Corporation, received telegraphic advice from Threadneedle-street, London, where the magnificent premises built specially for the head offices of the bank are situated. In accordance with the directions contained therein, a notice was affixed to the doors of the Rampart-row branch to the following effect:—

In consequence of instructions received from head office, I regret to announce that the Corporation have suspended payment.

For the Oriental Bank Corporation-
(Signed.) E. J. REID,
Agent, Bombay."

May 3.

The bank, therefore, remained unopened, although every facility was afforded to its customers and those interested in the institution for obtaining an interview with the representative of the Corporation. With rapidity the news spread throughout the city, and around the doorway of the bank gathered group after group, seeking confirmation of the intelligence from the document on the panels.

TUESDAY, MAY 6.

—*Indian Witness*: Captain W. J. Gladwin, of the Salvation Army, publishes in the *Bombay Guardian* a copy of the restrictions placed upon him when he became a Methodist missionary, and affirms that the Salvation Army has never bound him to anything stronger than this document. But Captain Gladwin surely ought to tell all the story when he begins. The paper which he quotes was drawn up by a Bishop and a Secretary, and was never Methodist law. It was protested against and resisted as soon as it became known in mission fields, and is now only remembered as the "iron-clad" restriction which was prepared for, but not successfully imposed upon, the missionary body. It was never a legal document, and was withdrawn long years ago. All people have a right to abridge their liberties if they wish, and it may often be a duty to do so, but Captain Gladwin knows very well that in the Church of which he was recently a minister there is no such a thing as absolute authority lodged in any one man's hands, nor is any person obliged to "carefully obey all orders" which may be given by the superior in command.

—Same; Rev. T. J. Scott at Hongkong: We visited the Basel mission at this place, and found the patient German missionaries toiling away. They are trying to introduce the Roman character in printing Chinese. Of course the non-Christian scholars are indignant. The *utility of the thing will be manifest when it is known that 5,000 Chinese characters are needed* in printing the Bible. By the Roman method it may be done with 18 characters.

Private letters from Egypt state that the Rev. F. G. Davis was improving in health at the time he passed through the Canal.

—The Governor of Ceylon has ordered that Oriental Bank notes are to be received at all Government offices at par, and has guaranteed the payment of all notes in circulation.

—Mr. Finnis, Manager for Messrs. Lynch & Co. Bagdad, died lately by his own hand.

—*Times of India*: A native paper recently made the singularly just remark that three of the great taxes—the Land, the Salt and the Forest—all fall upon the cultivating and poor population; and there is little doubt that of these three taxes the Forest Tax is that which conspicuously presses with the greatest severity upon the poorest people. It is not rash to assert that there is no tax more universally hated. It is a tax equally repugnant to good sense and humanity, a tax the incidence of which might well make Adam Smith and John Sfuart Mill turn in their graves. The classes who suffer most under it are those which ought to be treated with the greatest consideration, and advantage is taken of the ignorances and stolidity of these classes to increase the provincial revenue at their expense.

—We are favoured with a copy of the G. I. P. R. Co., *Monthly Guide*, with Time & Fare Tables, for May, Price, 1 anna.

—The Home letter of the *Indian Churchman*: 'A most extraordinary and unaccountable rumour has been afloat that the Pope was firmly determined to abandon the Vatican and retire from Rome. There must I think have been some foundation for it as the *Times* of the 29th ultimo had a long and important article on the subject. The cause seems to have been gradual encroachments on the Papal privileges. Austria was talked of as the holy father's refuge. I am devoutly thankful to

say that he has not stirred and does not now seem inclined to do so. I cannot imagine a more suicidal measure than leaving the Vatican. As long as he is there, there is always a hope of things wearing round to a reasonable state of accommodation to which it must come in the end, but if the Pope goes away he will spoil every thing and make ultimate arrangement with the Italian government perfectly impossible."

This writer shows plainly where his sympathies are.

—Same; London, 5: The *Times* states that it is expected the creditors of the Oriental Bank Corporation will receive seventeen shillings and sixpence in the pound. The payment of this amount will absorb the capital and reserve liability. The other Banks declined help last week. A new company has been projected with a capital of two millions sterling.

—*Athenæum*: Two more volumes of the "Sacred Books of the East" will be published immediately by the Clarendon Press. One contains the translation of the remaining Upanishads by the editor, Prof. Max Muller; the other gives Prof. Kern's translation of the 'Saddharma Pundarika,' well known as 'Le Lotus de la Bonne Loi,' translated into French by Burnouf. Both volumes contain long introductions. Prof. Kern has added a useful index, while Prof. Max Muller reserves his index to the Upanishads for the third volume, which is to contain a selection from the minor Upanishads.

—*N. Y. Evangelist*: It would appear that a few theorists yet cherish the hope that Congress may set aside some territory for the exclusive use of the negroes. We refer to this impracticable scheme only to give a few figures from the Southwestern Christian Advocate. There facts give answer, and show how the race problem is taking care of itself. The Advocate says: "The colored people have nearly 1,000,000, children in school, publish over 80 newspapers, furnish nearly 16,000 teachers, about 15,000 students in high schools and colleges, about 2,000,000 members in Methodist and Baptist churches, own over 1,000,000 acres of land in Georgia alone, and over 5,000,000 acres in the whole South; the increase in the production of cotton since emancipation has been 1,000,000 bales a year, or one-third more than when working under the lash; had deposited in the fraudulent Freedmen's Bank $56,000,000. Besides, these colored men have engineered and nearly completed a railroad in North Carolina, and are assessed over $91,000,000 of taxable property." These facts are especially impressive when we consider that this race did not own itself twenty-two years ago? Good testimony this from the South."

—*Overland Mail*, April 18: The Vatican has warned the clerical press throughout Italy to abstain from personal attacks and offensive allusions, especially as regards the royal family.

The Minister of Public Works has resolved to apply the electric light to the railway trains in Italy. Various experiments are being made before adopting a definite system.

An anti-clerical banquet was held by the Extreme Radicals of Rome on April 11th in their club, all the neighbouring restaurant-keepers having refused the use of their rooms for the purpose. About a hundred were present, including several deputies.

A shocking affair occurred on April 13 at the barracks at Naples. A soldier of the 19th Infantry Regiment, having taken offence at some of his comrades for calling him a tinker, waited until bedtime, and immedistely after the singal for extinguishing the lights was given took down his rifle and commenced firing indiscriminately among them. Before he could be secured he had discharged fifty-seven shots, killing three men and wounding eight more, one of whom died soon after being taken to the hospital, while five of the others, are reported to be in a hopeless state. It is stated that this is not the first act of bloodshed which the man (whose name is Salvatore Misdei) has committed. According to one version of the affair, five men were killed.

A remarkable case has just engaged the attention of the United Presbyterian Presbytery of Dumbarton. Mr. Gray, a member of the Helensburgh United Presbyterian Church, who had been elected to the office of elder, had been refused ordination by the Session, and against this decision on the part of the Session his friends had appealed to the Presbytery. It appears that the ground on which Mr. Gray has been deemed ineligible was that he had committed the atrocious crime of "taking a walk in the country on the Sabbath afternoon." That in all other respects he was eminently qualified for the eldership no one denied; but it was felt that before taking that office he must "bind himself not to walk on the Sabbath afternoon." Mr. Gray declined to do this, though he undertook to attend the church in the afternoon as regularly as his health would permit. His appeal was dismissed.

There are seventy call-rooms in Cincinnati at which the public can avail themselves of communication by telephone.

Professor P. W. Norris, Assistant United States Ethnologist, has recently discovered the ruins of an ancient city, five miles in extent, in the Kanacoha valley, near the city of Charleston. The professor commenced his explorations of the ancient mounds in August last, and has just completed them. During the process of the excavation of these mounds he has collected upwards of 4,000 fine specimens of various articles, which he intends to place in the National Museum at Washington. Seven of the mounds which he opened were from 20 to 35 feet in height, and from 300 to 540 feet in circumference at the base. He opened altogether fifty-six mounds in the Kanacoha valley. The articles he procured consisted principally of about thirty specimens of steatite and sandstone pottery and pipes, many lance and arrow heads, hatchets, fish-darts, celts, gorgets, hematite iron, paint and paint-cups, several hundred pieces of shell-money, bone and horn punches used for dressing the flint arrow-heads into proper shape, twenty-one bracelets made of copper breastplate, copper crowns, and many copper heads.

Wednesday, May 7.

—The Str. *Massilia* with English Mails, left Aden for Bombay, Tuesday 6 a. m.

—Says the *World*:—General Gordon's new book promises to be the book—that is to say, the *oddest* book—of the present season, and no doubt, will create much talk. Its title is *reflections suggested in Palestine*, 1883, and contains spiritual aspirations conveyed in the graphic and vigorous language characteristic of Chinese Gordon. Messrs. Macmillan & Co. hope to issue the work before the week is out.

—*Bombay Gazette*; Colombo, 6: Baron Von Hamburg was found guilty yesterday of obtaining money by false pretences. He was sentenced to-day to three years' hard labour.

—*Indian Mirror*: Mr. Arnold takes England, and examining her relations with Ireland, he finds out that "'whatsoever things are just' are not exactly the study, so far as I know, of conquerers and confiscators anywhere; certainly they were not the study of the English conquerors of Ireland." Then, again, "whatsoever things are amiable." "The failure in amiability, too, is a source of danger and insecurity to States, as well as the failure in justice. And we English are not amiable, or at any rate, what in this case comes to the same thing, do not appear so." He comes then to France, and what does he observe there? The worship of lubricity, lust, lasciviousness, or, as he prefers to call it, the goddess Aselgeia. "That Goddess has always been a sufficient power amongst mankind, and her worship was generally supposed to need restraining rather than encouraging. But here is now a whole popular literature, nay, and art, too, at her service! She is becoming the great recognised power there; never was anything like it. M. Renan himself seems half inclined to apologise for not having paid her more attention; 'Nature cares nothing for chastity,' says he; '*Les frivoles ont peut etre raison*'; 'The gay people are perhaps in the right.' Men even of this force salute her." The quotation from Renan, is sickening, and it shows that in spite of his scholarship he is but an indifferent thinker. Nature cares nothing for chastity. This is true of the lower animal nature; but certainly human nature does care for it. The very institution of marriage, the fact that mankind love dress, that they have such a thing as shame, that they like to keep the relations of the sexes sacred and secret, the fact that they have a reason which tells them what things are right and what wrong, conclusively demonstrate that human nature cares much for chastity. Mr. Arnold thinks that the French nature which is a compound of the old Gaul, Frank, Latin and Teuton, has lost its German seriousness, and divorced from that, it loves to revel in the old Gallo-Latin sensuality. The French remnant have gone in for this appeal to nature and have thus violated "whatsoever things are pure."

Thursday, May 8.

—*Bombay Samachar*: Cholera has broken out in Baroda. During the week 35 persons were attacked, of whom 22 died. The municipal authorities are doing their best to prevent the epidemic from spreading further.

—From Basti in the Benares division comes a tale, of horror which, the Allahabad paper remarks, has a dramatic completeness worthy of Harrison Ainsworth. The central figure of the story is a Brahmin named Gajraj, who lived at a small village called Nariyan. Gajraj, it is said, had for some days previously shown symptons of mania. One night when the village was asleep, he stole out, and one after another set all the huts on fire. The people thus aroused attempted to capture him, but he was armed with an axe, and cut down indiscriminately every one who came in his way. Three men and one woman were killed outright, a little girl wounded, it is feared mortally, and another woman seriously injured. The maniac then rushed after a boy, who fled into a burning house by one door and out at the other, but his pursuer following was overtaken by the flames and burnt to a cinder.

—*Times of India*: A meeting of the Bombay Natural History Society was held on Monday evening at 18, Forbes Street. After the minutes of the last meeting had been read the secretary exhibited a very remarkable orange-coloured mollusk with very numerous arms or tentacles. It swam freely by opening and violently closing the two valves into which its body seemed to be divided. A full technical description of it will be given at a future meeting if possible.

Twenty-eight specimens of marine animals, collected in Bombay by Messrs. Phipson, Anderson, Newnham, Aitken, and Captain Olivier, were added to the collection of the society, with notes giving particulars of each. The specimens comprised 14 species of crabs, three species of starfishes, an echiuns and some peculiar fishes and crustacians. Mr. Phipson exhibited some dried specimens, including five additional species of crabs. One of these was a grotesque spider crab, contributed by Mr. G. Ormiston, which laid hold of the finger of one of the Port Trust divers and refused to let go till brought up to the surface.

Mr. Parmenides showed two blind beetles from caves in Greece.

A pomegranate was shown by the secretary inhabited by the larva of a butterfly (one of the *Lycœnidæ*) which had pierced the rind in many places for the purpose of coming out and securing the fruit to its stalk with silk lest it should fall off when it withered.

—Rev. D. O. Dwight, Constantinople, gives this account of the tradition of the Mehdi,—

in the *Independent*: The Mehdi will become the center about whom all true believers will be grouped. He will himself believe that which is true in the faith of all religious sects, and all true people of God will be united in him without any sectarian differences. All these people he will lead to Jesus Christ. For about the same time with the coming of the Mehdi, Moslems believe that *Dejjal* (Anti-Christ) will appear. Some seem to regard him as a beast, but the best authorities among the Turks declare that this *Dejjal* will prove to be a one-eyed Jew from Khorasan. On his forehead will be written the word *Kiafir* (blasphemer) in letters which all true believers—and they alone—can read. Seventy thousand Jews will follow after him, and he will go through the whole world, visiting all countries during a space of forty days. In should be remarked, however, that of these forty days the first is to be as long as a year, the second as long as a month, the third as long as a week, and the rest each twenty-four hours long. During the time of this *Dejjal*, Moslems expect that Jesus Christ will descend from Heaven for a period of forty years. He will slay *Dejjal* with a javelin, and then the whole earth will be filled with righteousness. Neither man nor beast will any more know hate, but everywhere happiness and equity will reign. So shall begin the last stage of the earth's existence. Then other great signs and wonders will occur. Gog and Magog will overrun the earth, and by their oppression of the people of God will usher in the last day. Then they will be miraculously destroyed, and God's true people will be translated in the twinkling of an eye, so as to escape the horrors of the age of fire.

—The Rev. W. G. H. Ellison, chaplain of Genoa has been appointed by the committee of the Bombay Harbour Mission to be harbour chaplain. Mr Ellison is expected to arrive in Bombay, in the middle of June.

—*Independent*: Thus far the chief interest in the discussion on the "Teaching of the Apostles" has gathered about its description of baptism; but we are positive that it will before long appear that really the chief light it throws will be upon the doctrine of our Lord's Second Coming as held at the time it was written. The Lord should gather his Church from the four winds, in a resurrection of the saints only; then should follow the *basileia*, the Kingdom, after which we may presume—though it is not mentioned—would occur the final Judgment and the consummation of all things.

—There are twenty towns in South Carolina where, under the principle of local option, prohibition is put into practice by the local vote of the people; and the same is true in a very considerable number of the counties of Georgia. This principle seems to be gaining favor, especially in the Southern States. If the majority of the people in a municipality vote for prohibition, that majority will be pretty likely to see to it that it is carried into effect.

—The N. Y. *Journal*, gives details of Mr. Vanderbilt's wealth, and sums up thus: "Reckoning at yesterday's prices the value of Mr. Vanderbilt's railroad stocks is $98,750,000; of his Governments, $7,580,000; of his railroad bonds, $26,857,420; of his other securities a trifle over $5,000,000. The aggregate is $201,332,413.

Friday, May 9.

—*Bombay Gazette*: It is satisfactory to find that several of the local banks are prepared to make advances to private persons having deposit accounts with the Oriental Bank Corporation. To a great many of the depositors the suspension of the bank will be a real hardship, and we feel sure that the offer of an advance according to the amount of their deposits, etc., is a boon which they will very highly appreciate. The National Bank, the Chartered Mercantile Bank, Messrs Grindlay, Groom, and Co., Messrs. King, King, and Co. have already intimated their willingness to assist sufferers in the manner indicated and no doubt there are others ready to follow their example.

—Dr. Hatch has been appointed Professor of Anatomy and Curator of the museum, Grant Medical College, and also second surgeon at the Jamsetjee Jejeebhoy Hospital, in succession to Surgeon-Major Knapp.

—We find the following in a contemporary, whose fears we are far from sharing:

"A crusade against the liquor-shops has been initiated at Rangoon, though the crusaders, whose leader is the pastor of the Methodist Mission, confine their offensive operations to the Sunday as yet. Accompanied by some friends of equal zeal, the minister visits the premises of the liquor sellers with the object of inducing the sailors found therein to abandon drink for devotion. On the opening day no less than thirty seamen were impressed into the ranks of the worshippers. As Jack Tar is probably the best of customers of the publicans in Rangoon, as at other ports, the aggressiveness of the dissenters is warmly resented. If it should be continued there is likely to be a stirring scene or two.

—Deaths last week, 513. By cholera, 12.

—The Queen's birthday will be officially celebrated on the 24th inst.

Selections.

SIN AND SICKNESS.

BY THE REV. R. C. OLIVER.

The scientific investigations of the present day, in their attempt to account for the diseases with which the human race are afflicted, leave out one very important factor in their investigations; namely, the facts presented by the Word of God.

What has God to say about sickness? A careful study of the subject will readily show that from Genesis through to Revelations, sin and sickness are associated together. Sickness is a result of the fall—one of the disabilities entailed upon us because of sin. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them" (Isa. viii. 20).

God promised Israel not to put diseases upon them if they would be obedient to His commands; saying, "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and will give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee which I have brought upon the Egyptians. For I am the Lord that healeth thee" (Ex. xv. 26). And again it is written, "And ye shall serve the Lord your God, and He shall bless thy bread and thy water; and I will take sickness away from the midst of thee" (Ex. xxiii. 25). Also, "If ye shall despise My statutes, or if your soul abhor My judgments, so that ye will not do all My commandments, but that ye break My covenant, I also will do this unto you; I will even appoint over you terror, consumption and the burning ague, that shall consume the eyes, and cause sorrow of heart" (Lev. xxvi. 15, 16).

"Ah!" says one, "it will not do to bring up that old effete Israelitish arrangement—it does not apply to people of this day and cultured generation." I meet this objection with the Word: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. iii. 16). The quotations already given form a part of the "all Scripture" referred to by Paul. We ought never to forget that the Jehovah of the Old Testament is the Jesus Christ of the New; and it is written, "Jesus Christ, the same yesterday and to-day and forever" (Heb. xiii. 8).

It is recorded of Jesus that "Himself took our infirmities, and bare our sicknesses" (Matt. viii. 17); and also, "Who his own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness; by Whose stripes ye were healed" (1 Pet. ii. 24). Here we find that sicknesses and sins are both represented as being nailed to the cross. In what sense does Jesus bear our sins? Does he make provision to help us to endure them? Nay; He bears them away from us in response to our faith. *To be consistent we must believe that he treats our sicknesses in the same way,* "According to your faith be it unto you" measures the extent of the benefits we receive through the atonement of Christ.

One enquires, "If sin and sickness are coupled together, why is it that so many of God's children who are living in the enjoyment of the blessing of sanctification, are sick; some of them in the very prime of life being disabled from active service for the Master?" Generally this is so because they repudiate healing by faith, and denounce it as a fanatical delusion, and contend that sickness is a part of the discipline which God has provided to help on His work of grace in us. If this is so, is it not remarkable that "Jesus went about all Galilee . . . healing all manner of sickness and all manner of disease among the people" (Matt. iv. 23)? And again, it is written, "And Jesus went about all the cities and villages . . . healing every sickness and every disease among the people." (Matt. ix. 35). "Ah, but Jesus healed the sick to establish His Divinity." If this be so, why did He heal so many? Why not have taken a few incurable cases and demonstrated His power over them? Instead of doing this He "healed every sickness and every disease among the people." And this He did constantly and everywhere, showing most conclusively that it was a part of His ordinary work. Not only so, but he delegates the very same power to the twelve apostles. "He gave them power against unclean spirits *to cast them out, and to heal all manner of disease" (Matt. x. 1). And to the seventy He* says, "And into whatsoever city ye enter . . . heal the sick that are therein" (Luke x. 8, 9). After the resurrection of Jesus He re-commissioned the eleven, and in that last order to them to "go into all the world and preach the Gospel to every creature," is this very significant announcement: "And these signs shall follow them that believe . . . they shall lay hands on the sick and they shall recover" (Mark xvi. 17, 18). These "signs shall follow" whom? All them that believe (these things) of every creature in all the world where the Gospel is preached. "During what period?" Jesus puts no limitations as to time, and we pervert the Scriptures when we attempt to do it.

James, more than a quarter of a century after the ascension of Christ, gives the following instructions "to the twelve tribes which were scattered abroad":—

Is any among you afflicted? Let him pray . . . Is any sick among you? Let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up" (James v. 13, 14, 15).

The Apostle makes a distinction between afflictions and sickness. Afflictions here evidently refer to the grievous happenings of life, which are external to us. When these befall us, let us pray that they may be sanctified to our good, and removed according to the will of God. This class of afflictions are doubtless included in the Scriptures, Heb. xii. 6; "For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth;" and which "yieldeth the peaceable fruit of righteousness unto them which are exercised thereby (v. 11). I do not say that God never sends sickness upon His people. Paul had "a thorn in the flesh." Satan put it there, however. Nevertheless, whether it was weak eyes or a stammering tongue, or whatever it was, it

did not hinder him from traveling and preaching; and among the last works of his eventful life was to heal the sick on the island of Melita. (See Acts xxviii. 8, 9).

An unbelieving Church declares that the days of healing are past. The Word of God brands this as an unwarranted and false declaration. Turn to 1 Cor. xii. 9, 10: "To another the gifts of healing by the same Spirit." Did this letter apply only to the church at Corinth? By no means. It is addressed likewise "to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord." It is the unbelief of the Church which prevents the Spirit from bestowing this and other gifts in our day. It is unbelief, formalism, and worldly-mindedness which causes many in the Church to frown on the "holiness movement," and which makes that "movement" a necessity.

If Jesus was now walking and working among us, as in the days of His incarnation, it might truthfully be said of us what is recorded of the people of His own country, viz: "And He did not many mighty works there because of their unbelief" (Matt. xiii. 58).

In addition to the Scriptures already quoted, let us turn to the ninety-first Psalm. Here we find some very precious promises, given to us on condition that we dwell in the secret place of the Most High. Elsewhere it is written: "The secret of the Lord is with them that fear Him, and He will show them His covenant." Here are the words copied from the Psalm referred to: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty . . . Surely he shall deliver thee . . . from the noisome petilence . . . Thou shalt not be afraid . . . for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee . . . There shall no evil befall thee, neither shall any plague come nigh thy dwelling" (Psa. xci.) Now, if these promises of deliverance from pestilence, destruction, etc., are not for us, for what purpose are they recorded in the Bible? Praise the Lord! they do belong to us as a part of the inheritance purchased for us by Jesus. This Word of God is true: "Godliness is profitable unto all things, having promise of the life that now is."

God not only "forgiveth all our iniquities," but likewise "healeth all our diseases." It does not say some, but "*all*" of "our diseases." Jesus does now heal His believing and obedient children of their diseases, when they trust in Him as their Physician, just the same as he did during His sojourn with us in the flesh. Thousands of living witnesses prove this assertion.—(*Chr. Witness.*)

THE REV. JOHN S. INSKIP.

In the death of the Rev. John S. Inskip, President of the National Camp-meeting Association, and Editor of the *Christian Standard and Home Journal*, the Methodist Episcopal Church loses a man of phenomenal character and influence He was a man of great personal powers, fiery temperament and strong will, but of ardent piety and full consecration to the Lord's will and service; naturally impetuous yet restrained by divine grace, extravagant yet moderate, radical yet conservative, severe yet gentle. Of late years he has chosen to labour in indepenendent lines rather than in connection with the regular order of his Church, yet he has labored in the spirit of loyalty, checking by his personal influence and example certain strong tendencies to secession. His name has become known throughout the world through his connection with special movements and agencies "for the promotion of holiness"—such as the National Camp-meeting Association, the *Christian Standard and Home Journal*, and the Holiness Publishing Association; but, while all these were by implication an impeachment of the Church of his choice, yet they were used not to stimulate the spirit of dissension, but rather to supplement the regular agencies of the Church at a point where he believed its deficiencies endangered the doctrine and experience of Christian perfection. Perhaps this was his providential mission; who shall say that it was not? It is easy for one broadly and thoroughly in sympathy with the historical position of Methodism respecting the doctrine and experience of holiness, to criticise a movement which makes holiness a specialty in Christian character rather than Christian character itself—the sum and perfection of Christian virtues—but it should be remembered that to many "holiness" is a specialty or nothing, and that to this class its earnest advocacy is likely to imply antagonism to the Church as conservative, indifferent, undefined and lifeless. The zeal of these is moreover too intense for a broad sympathy and fellowship. John S. Inskip found such a class in the Church. With all that was best in their spirit and aims he was in sympathy, while he was free from the animosity into which they were so apt to fall. He was peculiarly qualified without proclaiming himself as their leader, to reach them, influence them and hold them. This, to a large extent, he did. In fact as well as in spirit he was in this respect a peace maker, and his was the peace maker's reward.

Here we are glad to record that, though we shared largely the distrust of the wisdom of the policy indicated by the establishment of the National Publishing Association for the Promotion of Holiness, we have not seen our fears realized, and had come to recognize in the leaderseip of John S. Inskip the influence which would prevent their realization. We class him among the men whom God thrusts out in lines of special endeavor, or honors with a commission to fulfill an altogether singular and distinct purpose. Such men have no successors, yet they leave an influence behind them that perpetuates their work in the lives of others. We trust he has not fallen before his work was finished, and that the seed which he sowed will never cease to bear the fruits of holiness and peace.—(*N. Chr. Adv.*)

GATHERED SHEAVES.

Daraya.

BY THE REV. W. H. JACKSON PICKEN.

Separated from the rest of India by the Western Ghats, which form an almost impassable barrier, there dwells, in Malabar, Cochin, and the North West of Travancore, a class of people of secluded habits who are comparatively little known beyond the narrow limits of their own country. They constitute the Nair caste, and their name, which signifies 'lord' or 'master,' is peculiarly appropriate. Almost all the land is in their hands, and until a few years ago, they were very large slave-owners. It is said that once they were famous warriors, but the martial spirit seems to have completely died out, and they are now known only as home-loving, wealthy, and astute cultivators of the soil. Until quite recently it was a rare thing for any of them to travel, to mix with other communities, or to reside in towns. Now, however, the strictness of their caste prejudices, as well as the tenacity of their attachment to their own locality, is beginning to relax, and in Madras and other large towns of South India you may occasionally meet with a Nair in some Government office. The most distinguished living representatives of the caste are the royal families of Travancore and Cochin. The Maharajahs of these two places are both Nairs.

It is interesting to observe some of the rules by which the purity of the caste is preserved. A Shanar,* for instance, may not approach within twelve paces of a Nair, while a poor pariah or Pulayan,† if he is unfortunate enough to meet one of these lords of the soil on the public road, is forbidden by caste rules to proceed. Uttering a warning cry he must turn hastily aside into the jungle or the mud as the case may be, to a distance of sixty-six steps from the highway, until the lordly Nair has passed by. The natural effect of this is to create a feeling of aversion in the minds of the lower classes, and to foster the arrogant tyranny of these hard task masters.

Some thirty years ago a man of this caste named Krishna lived in the village of Kudalore, about twenty miles from Cannanore. He had inherited from his maternal uncles some forty acres of land, which he cultivated successfully. Being by birth a Purattasarthani Nair,‡ *i. e.*, member of the highest of the three great subdivisions of his caste, he was entitled to the respect of his neighbours. Not only was he a worshipper of Vishnu, "the Preserver of the World," and named after the famous hero in whom that god was said to have become incarnate, but he was still further fortunate in the felicitous coincidence which gave to his wife the name of Lakshmi. This is the name in Hindu mythology of Vishnu's wife, the goddess of Love, Beauty, and Prosperity, of whom it is said in the Ramayana:

"Her, gods above, and men below,
As Beauty's queen and Fortune know."§

Whether such thoughts as these filled the mind of Krishna, the young Nair of Kudalore, when he tied the *tali* or marriage cord round the neck of the little girl Lakshmi we cannot tell, nor yet do we know whether he remembered the old saying about Lakshmi dwelling with a prosperous man, when, a few years later, he took a cloth and other presents to her brother's house, and claimed his wife. But considering the position accorded to women of the Nair caste, and the peculiarity of the law of inheritance among these people, it would never do for us to offer scant respect to this queen of fortune.

The Nair women enjoy more liberty and independence of action than is permitted to almost any other class of Hindu females. They not only have the privilege of rejecting the proposals of unapproved suitors, but can even dismiss their husbands at any time, by refunding the expenses incurred in the marriage ceremonies, and drawing up a deed of separation signed in the presence of four witnesses. Such changes were formerly grievously frequent, and, as might be expected, all sorts of social complications were the result. This accounts for the strange law which obtains respecting the inheritance of property. A son never inherits his father's house, land, money or jewels. He is the lawful heir of *his mother's brother*. Let a man be ever so wealthy, his own children will only enjoy the benefit of his prosperity while he lives. After his death everything goes to his nephews. Hence the proverbial "rich uncle" is quite as famous in Malabar as in England, and his death is looked forward to not less eagerly by ambitious young Nairs than by ardent British youths who scarcely cloak their greed for gold under a thin guise of unreal mourning.

Now it happened that the wife of Krishna of Kudalore had nine brothers who, like her husband, were all prosperous land owners, while there was no sister whose children might claim a share of the inheritance. The whole of the property of these rich men would there-

* The Shanars are the highest division of the low castes.

† The Pulayans constitute the lowest of the slave castes.

‡ Purattasarthani, the name given to the first division of the Nair caste, means outward observance, and indicates a class whose relation to other Nairs, seems to be something similar to that of the Pharisees to other Jews.

§ Griffith's translation of the Ramayana, p. 204.

fore in the natural order of things come to Lakshmi's three children. It is in one of these children that we are particularly interested.

Daraya, the only son of Krishna and Lakshmi was born about the year 1857, but as is so commonly the case among Hindus, the exact date of the event is uncertain. His two sisters were both younger. Of his childhood's home and early life he remembers little. Learning, even in its most rudimentary form, was not a thing to be thought of for a lad who was to be brought up as an agriculturist; though it is a remarkable fact that many of the Nairs taught their girls to read and write before even missionaries had begun the work of female education in India. The boy thus left to amuse himself in any way that his inclinations or circumstances might suggest found himself often rambling idly in his father's fields.

It was on one of these occasions, when Daraya was about twelve years old, that he was accosted in a friendly way by a man of his own caste, who suggested to him that he seemed weary of that uninteresting kind of life, and offered to take him on a journey of two or three days to Coorg, whither he was then going. The idea was a pleasing one to a boy of opening mind who had scarcely seen anything beyond his village and his father's farmstead. It did not require a great effort on the part of the soft spoken stranger to persuade the innocent lad that he could not possibly stay to consult his father, and that it would be all right, as he would soon be safe at home again. Little did the boy dream when he put his hand trustfully into that of this new-found friend and crossed the boundary of his father's land that he was turning his back upon his parents for life, and going out into the great world, of which as yet he knew nothing, to fight his way manfully alone. Overjoyed with the excitement of the new scenes which met him at every turn, the lad travelled on with his tall companion without the faintest suspicion of harm, and almost without thinking of his weariness. It was not until about noon on the second day when they had passed the last Malayalam village, that the two lay down under a tree, and allowed themselves to enjoy a thorough rest. Then Daraya being quite exhausted fell into a sound sleep. It was six o'clock in the evening when he woke. He looked around startled and alarmed to find himself alone. He called his companion, but was answered only by his own echo. Gradually, the dreadful truth dawned upon him. He looked at his wrists; his bangles had gone. He felt for his earrings; they also had gone. Alas, it was now only too clear that he had been decoyed from home for the sake of these jewels. For an instant he trembled. It was sunset and he was alone in the jungle. At any moment some beast of prey might spring upon him. But with a brave heart he soon decided upon the best thing to be done. The tree which had afforded him shelter from the sun, should also be his protection in the darkness of the night. Swinging himself up into its branches, he congratulated himself that, though hungry and tired, he was at least safe for the night. Slowly the hours of darkness passed, and when the sun began to peep through his curtain again Daraya was soon upon the ground picking his way through tangled grass and fallen leaves, in the direction, as he believed, of his father's house. But he was mistaken. He ran and walked alternately all that day, and when in the shadows of the twilight he reached the edge of the jungle and espied a village, it was not one of the hamlets of the Malayalas, but a place called Verpanadu, on the borders of Coorg. Here he told his story to the villagers, who being a Kanarese people understood him only imperfectly. They treated him kindly, however, and at length took him to Appachen Iyer, the Dewan, to decide what should be done with him. This gentleman seems to have been much pleased with the fair young Nair, and taking him into his own house, gave him food and clothes, and made him a sort of attendant for his son Sangappa.

Then life began in earnest for Daraya. In the course of three or four years, Mr. Appachen Iyer died. Soon after, his death, his son, who had been under instruction with a view to a University education in England, passed his matriculation examination and prepared to undertake the long journey. He selected as his companion the youth whom his father had given him as an attendant five years before. So it came about that at seventeen years of age, Daraya stood upon the deck of a British steamer and turned his face westwards.

He arrived in London with his young master in the spring of 1874. Other servants who had accompanied them on the voyage were dismissed, and sent back to India. Daraya alone remained as Mr. Sangappa's attendant and resided with him in a suite of rooms in Hampstead Road. Life in London may be fascinating enough as a subject for a novel, but it made no permanent impression on the minds of these young Hindus. They were perplexed by the vastness of the great city, dazzled by its magnificence, bewildered by its bustle, and delighted with its gaiety; but that was all. They spent six months in visiting theatres, opera-houses, and other places of amusement, and then repaired to Cambridge, where Mr. Sangappa settled down to regular work as an under-graduate of Christ's College. Here it was that Daraya received his first lessons in English as well as what is of infinitely greater importance, his first impressions of Christianity. "The memory of the just is blessed,"* and it is a fact worthy of note that of all the persons whose acquaintance Daraya made in England, the only one whom he remembers distinctly is a lady whose name he gives as Miss Kate Rutherford. This lady who was an occasional visitor at the house in which the two young Hindus were lodging, became interested in Mr. Sangappa's uneducated companion, and, probably out of pity, offered to teach him English. With very great gratitude and pleasure Daraya received her instructions, though he says he was but a slow scholar. Presently another suggestion came from his kind instructress. She proposed to take the Hindu gentlemen to a Christian service. It is evident she was anxious to impart to them the highest and most precious kind of knowledge. She longed for them to know "the principle thing."† When, however, Daraya consented to accompany this lady to church, it was not so much because he had any desire to know more of the Christian religion, as because he felt he could not refuse the invitation of one who had been so kind to him. But the solemnity and beauty of the service evidently made an impression on his mind. Afterwards, during his stay in England, he visited Manchester and several other large towns, and in every place observed with astonishment the number of churches, and as he puts it "the unity of religion." His knowledge of English was most meagre, and it is probable that he understood little of Miss Rutherford's instruction, and almost nothing of the sermons which he heard; but even what he did understand he was not disposed to receive favourably. He says in a letter to the writer, "I was frequently instructed about Christianity by a lady in Cambridge, but I took very little notice, thinking that if I should change my religion, I should be ashamed before my caste people." Yet the seed sown in such unpromising soil was destined to spring up and bring forth fruit. The bread thus cast upon the waters has been seen after many days. Miss Rutherford's words died away, and were forgotten, like the pebble which drops into the lake, and is seen no more; but as the tiny ripple started by the pebble rests not till it swells into a wave that breaks upon the farther shore, so the effect of those words will continue till it touches the shore of eternity.

Among the friends of Mr. Sangappa at Cambridge was C. Meenacshaya, Esq., the present Government Advocate of Mysore, who was then qualifying as a Barrister-at-Law. Having successfully completed his University course and having been called to the Bar, this gentleman waited upon Mr. Sangappa one day and requested that Daraya might be allowed to return with him to India. Mr. Sangappa demurred at first, but eventually agreed to give up his *protegé* on condition that the arrangement was only a temporary one, and that Daraya should return to him when he himself should again arrive in India. Our friend's sojourn in England was thus limited to the brief period of two years and a half. Mr. Sangappa remained at Cambridge only a few months longer, being compelled by sickness to return to India; and his illness proved fatal almost directly after his arrival in his native land. Daraya thus continued to reside with Mr. Meenacshaya, who on one occasion said he thought of him not as a servant but rather as a son, and who has certainly shown him the greatest possible kindness.

In 1877 when Mr. Meenacshaya was residing at St. John's Hill, Bangalore, a Malayalam catechist then stationed in the Bangalore Tamil Circuit, made the acquaintance of his young fellow-countryman who had visited England, and who was very anxious to continue his study of the English language. This catechist introduced Daraya to Mr. Appaswamy Pillé, the Christian Head Master of our Mutucheri school. Mr. Appasawmy, in his turn, introduced his new friend to others of our members, and sent him a Christian young man to teach him English. Little by little Daraya found himself led on to think more about his soul than about his caste and to understand that the salvation which Miss Rutherford had urged upon him at Cambridge was the same salvation which was being preached by the missionaries to his fellow-countrymen in India. Meantime, in order that he might recover as far as possible what had been lost by a neglected education, Mr. Meenacshaya sent him to the Wesleyan High School Here, in addition to the secular studies which he pursued, he found himself daily pondering, and being instructed in, that sacred Book of which he had first heard from the good lady in England. His impressions deepened. He left school and was apprenticed by his kind patron to a firm of photographers in Bangalore. But his Christian friends still sought him, advised him and prayed for him. Now he came as an earnest enquirer to the Rev. S. E. Symons who prayed with him again and again, and urged home upon him the duty of immediate decision for Christ. At last his mind was made up. He would yield to his intelligent convictions, the voice of his conscience, and the striving of God's Spirit, and become a Christian. Mr. Meenacshaya, though not a Christian himself, was too wise and liberal a man to object to what Daraya felt to be duty, and accordingly not only gave his consent, but attended the service at our Tamil chapel, on Sunday morning, September 28th, 1879, when in the presence of nearly two hundred native Christians Mr. Symons baptized this interesting convert.

Daraya's conversion was, we have every reason to believe, a real change of heart. His life is one of consistent cheerful piety, and his testimony in the class-meeting to the power of the grace of God has more than once brought great joy to the heart of his leader. Two years after his baptism, he was happily married to Salome, the eldest daughter of Mr. Samuel Nathaniel, a valued catechist in the Mysore District. Salome had been educated in our Tamil Girls' Boarding School, under the watchful eye of Mrs. Symons. She doubtless owes much to her training. At all events the two seem very happy in a comfortable home which Mr. Meenacshaya has built for them on his own

* Proverbs, x—7.
† Prov iv. 7.

estate, Rochdale Park, Bangalore. Daraya has been employed for nearly three years now, as a writer in the Civil and Sessions Court.

Once the temptation to renounce Christianity has been vividly put before him, but his answer was ready and decided. One day last year he was told that two strangers wanted to speak with him. He went to them, and after a little conversation found to his surprise that one of them was the youngest of his mother's nine brothers. He had sought the runaway for years with much trouble and expense, and his joy at finding him was great. But when he heard that Daraya was no longer a Nair but a Christian, his astonishment and grief were excessive. He had brought the news of the death of three of the nine rich men, and came to urge his nephew who was rightful heir to return and take up the property. He even suggested that by the performance of certain ceremonies it might be possible for him to get back into caste. But Daraya could not listen for a moment to such suggestions. At length the disappointed uncle turned to go, saying, "I had thought to carry good news back with me to Kudalore, but how can I tell this sorrowful news?" To which Daraya replied, "If you were to taste Christianity you would not say so: the Gospel is 'good news.'"

It is probable that before very long Daraya may pay a visit to the home of his childhood, not to seek the property that might fall to him but to see his mother, if she is alive, and to tell her and the rest of his kinsfolk of the "unsearchable riches of Christ," And who can tell how wide shall be the sweep of that wave of blessing which began as a tiny ripple in the heart of a Hindu lad to whom that Cambridge lady felt it to be her duty to tell the story of the Cross?

There are sons of India at the English Universities to-day. Would that there might be found Christian men and women who would imitate Miss Rutherford's zeal and speak to them "all the words of this life"! They are the men who will be leaders of thought in India in a very short time. They will have influence that shall tell upon millions of men. Shall they learn the materialism, the atheism, the false philosophy of England and leave the home of the missionary to return to this land of heathenism and infidelity, without hearing anything of the "good news" which the missionary comes so far to tell?—(*Harvest Field.*)

TELEGRAPHIC NEWS.

Paris, May 1st: Li-Fong-Pao, the Chinese Minister at Berlin, replaces Marquis Tseng as Chinese Minister here. The appointment is generally regarded as a peaceful indication on the part of China.

London, 2nd: The official correspondence concerning the Soudan has been published. In a despatch, dated April 23rd, Earl Granville sent instructions to General Gordon to state what force would be required for his removal from Khartoum.—Mr. Gladstone, replying to a question in the House of Commons last night, said that France, whilst adhering to the proposal of an Egyptian Conference, requires an exchange of views with England beforehand.—Turkey has not yet replied to the proposal.—Macdonell, the Fenian "Head Centre," was arrested at Wednesbury yesterday.

3rd: Sir Michael Hicks-Beach in the House of Commons last evening gave notice of a resolution condemning the want of support afforded to General Gordon, and the delay of the Government in rescuing him from his present position. The Earl of Derby has been created a Knight of the Garter.

Madrid, 3rd: Small bands of Republican insurgents have made their appearance in Catalonia, but they are being dispersed by the troops.

London, 4th: Sir Edward Clive Bayley dead.

Darmstadt, 4th: The Queen leaves here for England on Tuesday next.

Shanghai, 4th: The state of affairs in Pekin is peaceful, but defence preparations still continue to be carried on.

London, 5th: All the Indian debentures offered to be renewed by the Secretary of State out of the £8,000,000 due in August next—viz, £2,000,000 for five years and £3,000,000 for seven years at 3½ per cent,—have been applied for.—Lord Raglan, dead.

Darmstadt, 5th: It is reported that the Grand Duke of Hesse-Darmstadt has married the divorced wife of a former Russian Secretary of Legation here.

Cairo, 5th: Three British officers, attached to the Egyptian army, have been sent up the Nile on a reconnoitring expedition, with a view to future contingencies.

St, Petersburg, 5th: The *Caucasus Official Gazette* announces that Persia has ceded to Russia the town of Harakhi, which will become the capital of the Tejend district.

London, 6th: Mr. Kynaston Cross, replying to a question in the House of Commons last night, said that the correspondence respecting the changes in the Indian Army is now complete, and will shortly be produced.—Mr. Gladstone has fixed the 12th instant for the debate on the motion of Sir Michael Hicks-Beach condemning the attitude of the Government towards General Gordon.

Darmstadt, 6th: The Queen left here for England to-day.

St. Petersburg, 6th: The Governor-General of the Caucasus has started for Merv to superintend the organisation of the Russian administration there.

London, 7th: The Egyptian Governmen has demanded that Egypt shall have a voice in the proposed Conferenee.

Washington, 7th: The House of Representatives to-day rejected the Bill for the reduction of the tariff.

London, 8th: The Queen arrived at Windsor yesterday.—The steamer State of Florida, trading between Liverpool and New York, has sunk after collision with a barque. Out of a crew and passengers numbering 167, only 44 were saved.—Tenders are invited for a 3 per cent. Loan for India for three Millions Sterling the minimum being fixed at 93½.

PASSENGERS SAILED.

Per P and O Str *Thames*, 9:

For London—Dr and Mrs Graham and two daughters, Mr Beremjee, Mrs Sturrock and two children, Mrs Ingle and two children, Mr and Mrs B L M Winton and two children, Mr and Mrs A G Reid and two children, Mr S Finney, Mr A Thomson, Master W H Thomson, Mr H Stanley Head, Mr and Mrs W Wyley Lord, Mr C H Hill, Major and Mrs G R Gibbs, Mr R Dunlop, Mr J Golding, Brig-Genl A H Murray, Mrs Blunt and child, Mr W W Glen, Mrs Buckland, Capt W H Muir, Mr W M Anderson, Mr Evans, Major O M Creagh, Mr G C Hodgson, Major Scottiswoode, Mr John Burnes, Lieut-Col A Bibby, Mrs Stewart and child, Mr Aalst, Mr C Rhine and thirty Chinese, Mr H F Brown, Mr Hoskings and two children, Mr T Ernest, Mr and Mrs Glass and two children, Mr and Mrs Higby and child Surg-Major Adey, Hon Justice Pinhey, Hon F L Latham, Mr J R Daniel, Mr C E Day, Mr L R W Forrest, Col C K M Walter, Mr A Wingate, Mr Chas Macdonald, Mr G P Robinson, Major A McCrae Bruce, Mr H A Harrison, Mr H A D Phillips, Mr W H L Impey, Col R Smith, Mr Gass, Mr P Dunean, Mr P Fischer, Mr T J Wilson, Mr D Broadfoot, Mr Joseph Soares, Mr C C Bancroft, Mr E H Bunn, Mr and Mrs E Comber, Mr F C Constable, Dr P R Martin, Major J B Slater, Mrs J L Willis, Major Aislabie, Mr Ardeshir Dhunjeebhoy, Mr H B Medlicott, Dr Grant, Baboo Proo Nath Mitter, Mr F Peterson, Lieut McRae Bruce, Mr N Brandeln, Master Dardi P Beramjee, Col Wauchope, Master Jones, Mr Mahomed Alli Rogay, Mr J O Peach, Mr G C Kiley, Lieut John Cadell, Mr H G Fenton, Mrs Geo H Bayley, Miss Irwin, Mr J Burrow, Mr Ardeshir Nowrojee Davur, Mr C R da Costa, Mr and Mrs A M Vaz, Mr John Pile, Mr H W Jones and Mr Arthur Power.

For Aden—Capt J S Frith and Lieut T G Hopkins.

For Suez—Mr J McDonald, Capt G H Wells and Capt Brebner.

PASSENGERS ARRIVED.

Per P and O Str *Nizam*, 5:

From London—Mr Edington, Mrs A Channer and child, Col Douglas, Mr Needham, Mr Allen Sykes, Mrs Cameron and daughter and Lieut A W Warden.

From Marseilles—Mr Greenwood, Mr E T Constable and Mrs Greenwood child and infant.

From Gibraltar—Mr T J Xavier Henriques, Mrs L de M Pillai and child, Miss M de Dosses Pillai and Mr Gasper.

From Brindisi—Dr F Cook, Brig-Surg Colston and Mr F Pandey.

Per Str *Roumania*, 4:

From Liverpool—Drs Bannerman Thomson and Shore Miss Moscardi, Mrs B M D Goodland and infant, Mrs Morris Miss Ada Morris, Rev C King, Mr W H Bushby, Mr J C Johnstone, Mr C P Jackson, Mr J Booth, Mr C Herbert and Mr T Massey.

Domestic Occurrence.

DEATH.

RUDOLPH—April 30th, at Subathoo, Henriette, wife of the Rev. A. Rudolph, of the American Presbyterian Mission.

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D. S. Clark, 26th January 1885	7	10	0

NOTICE.

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7-30 A. M. Sunday School; 8-30 A. M. Sermon by Rev. C. P. Hard; 6 P. M. Sermon by Dr. J. S. Stone.

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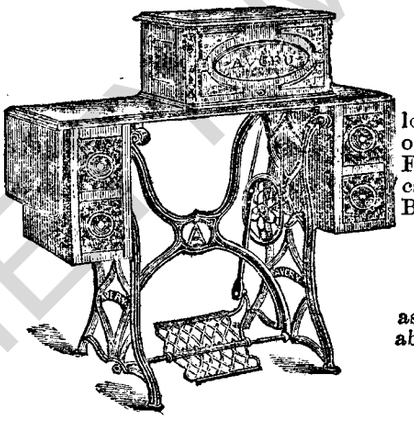

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